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It is only fair to add that Professor Schaff does not undertake to give a history of the times in which Huss lived, but rather to show him as a representative of a new type of interest among the cultured men of his day. As such the volume is a permanent addition to our biographical literature.

Dictionary of the Apostolic Church. Vol. I. Aaron-Lystra. Edited by James Hastings. New York: Scribner, 1916. Pp. xiv+729. \$6.00. By subscription only.

The present volume is the first of a two-volume dictionary which undertakes to do for the rest of the New Testament what the *Dictionary of Christ and the Gospels* did for the Gospels. In tone and character it is more like the latter volume than the *Dictionary of the Bible*. It is a little difficult to see why it is needed, for the field is thoroughly covered by the *Dictionary of the Bible*. Still, it is a few years more modern, and the literature is therefore brought down a little closer to today. It also is a little less obviously critical in quality and its general positions are possibly more conservative. At all events the articles in which there is any particular danger of radical views are given to men of unspeculative mind. This sometimes leads to strange circumlocution, if not circling, as, for example, Professor Peake's article on "The Epistle of Jude," and the article by Professor Allen on "The Gospels and the Kingdom of God." Professor Dewick's article on "Eschatology" is what we should expect—a thoroughgoing treatment of the matter. He seems to be well acquainted with the English writers, but apparently sees little value in American writers, or German, unless the latter are translated. American authors are not much in evidence, but as a product of British scholarship the work is thoroughly respectable. As a dictionary it will hardly be needed by those who already possess Hastings' *Dictionary of the Bible*.

Living for the Future. By John Rothwell Slater. New York: Houghton Mifflin Co., 1916. Pp. 172. \$1.00.

Professor Slater has moved out into a path where every temptation is to drop into scientific bathos on the one side or into sentimentality on the other. He has avoided both. Starting with the fact that some time or other we are all to find ourselves living in a different mode from that of our present life, he begins to wonder what he will do thirty or forty years from now when he reaches this condition. He enters into an interesting held. We have had *Letters from Hell* and *Gates Ajar*, which attempted the same forecast, but none of them has had the sanity and helpful intimacy of Professor Slater's treatment.

The book refuses to be regarded as an argument for immortality, but one can see that it rests upon a study of philosophy. Its ethical bearing is of course immediate, for the way we shall live forty or fifty or one hundred years from now certainly has something to do with the way we ought to be living now. But Professor Slater does not preach. He stimulates, he evokes moral response, and always with a genial humaneness which makes the book unique among books on immortality. He makes you feel that you would rather like to die.

We venture to suggest that it would not be a bad idea for ministers to read this little book, or at least portions of it, in prayer-meetings and Bible classes. If its hearers do not outgrow the idea of death as either an eternity of torture or of sanctified ennui, we are greatly mistaken.

South American Neighbors. By Homer C. Stuntz. New York: Missionary Education Movement of the United States and Canada, 1916. Pp. x+214. \$0.60.

From all points of view South America is interesting and important to the United States. Hitherto this has not impressed us. The development of the various states has been fostered and directed by European countries. But now we are beginning to wake up to our responsibility and opportunity. To those whose knowledge of South America is meager this little volume will serve as an excellent introduction. A good map and a select bibliography are given at the end of the volume.

What the War Is Teaching. By Charles E. Jefferson. New York: Revell, 1916. Pp. 218. \$1.00.

These are the Merrick Lectures, delivered at Ohio Wesleyan University in 1916. They are in the best style of their author. He shows what the war is teaching concerning the nature of war itself, regarding the character of man, the inexorableness of moral law, the results of armed peace, and the indispensableness of religion if the world is to escape the permanent welter of destructive warfare. It is a brave and passionate book with the trace of the spoken style on every page. It is a splendid spectacle to see Dr. Jefferson drive forward with his arguments and arraignments.

Yet we have felt a certain inconsistency between the first and second chapters. If war is in itself such an evil, it is difficult to see how it can call forth such superb qualities in humanity as are cited in pp. 62 ff. At one moment we see war as the supreme evil, calling out the basest passions in men; at another moment we discover that war has evoked the most noble sacrifices and heroisms of which mankind is capable.

How can a cause that is all evil produce such abundant good? The comforting assurance is that the time will come when man, thus revealed in the full light of his tremendous energies for good and evil, will mobilize his strength for the conquest of moral and spiritual evil, finding the higher equivalent for fratricidal conflict. The note in the book which commands us is its prophetic sternness and profound insight. Young men ought to hear this modern voice crying in the wilderness of preparedness leagues and programs of militarism.

William Newton Clarke. A Biography, with Additional Sketches by His Friends and Colleagues. New York: Scribner, 1916. Pp. viii+262. \$2.00.

The author (Mrs. Clarke, evidently) tells how a great amount of personal manuscript connected with Dr. Clarke's life and work was destroyed in 1910 because he "did not intend to leave behind him data of any kind which might one day be exploited material for a biography." Over half of the present volume has been used for a sketch of Dr. Clarke's life. This affords a pleasant and fairly satisfactory impression of the main incidents in his useful career. In view of the strong autobiographical element in Dr. Clarke's *Sixty Years with the Bible*, a study of the genesis and growth of his theological judgments is not so necessary as it would otherwise have been. We feel, however, that the biographical section of this book might have been handled with a stronger grasp. Personal appreciations and recollections are interesting to kinsmen and acquaintances; but they are occasionally repetitious, and even a skilful editor cannot produce a unified impression out of such material. One of the most revealing memorials is from Dr. Harry E. Fosdick (pp. 117-19). Clear and beautiful as is the impression left by this gracious treatment of Dr. Clarke's significant career and character, we cannot avoid regret that the same number of pages could not have been used in the publication of a more adequate biography. William Newton Clarke's contribution to American thought was too significant to be finally portrayed by even so affectionate but incomplete a volume as this. There is a portrait of Dr. Clarke as a frontispiece, and the index is excellent.

Faith Justified by Progress. By Henry Wilkes Wright. New York: Scribner, 1916. Pp. xiv+287. \$1.25.

"Faith is belief that the ideals of personal life can be realized, a belief which is affirmed and acted upon in advance of proof from actual experience." In an introduction the author reviews the progress of thought through the

mediaeval period; Copernicus, Kant, Hegel, James, and Dewey; and defines his own position as critical idealism embodying the good elements of pragmatism. This position recognizes "*will*" as fundamental to human personality, as the root of human activity, the source of human progress." But since will is so central, he devotes a short chapter to its further elucidation. After this somewhat abstract introduction he enters a more concrete discussion of progress in its actual stages through history. These stages are: (1) The primitive life which is absorbed in the gratification of momentary desire. But this life is essentially unsatisfactory. So through enlarging experience and continuous exertion we reach (2) the natural life where man learns to avail himself of the regular sequences of nature to utilize natural processes, to employ natural forces. But here, too, the inadequacy is extremely urgent, and we are led (3) to the supernatural life. Here faith leads to the projecting of a plan of a larger and more permanent life. But this life, too, despite its peculiar grandeur, fails because of its incompleteness. It shut out from its ken the refractory forces of nature, and all such human individuals as possessed neither intellectual grasp nor spiritual insight. Its ideal was that of a spiritual aristocracy. And so we are led to (4) the culminating stage of the universal life, whose fundamental postulate is that "the actual world contains the potencies of adaptation and growth of which human intelligence may avail itself in the establishment of a universal spiritual life." These stages elaborated and squared with the actual facts of history abundantly justify faith.

The postscript on the future of religion is a fitting close to a work which is optimistic in an acceptable form. Although the author's conception of will is very comprehensive, in the reviewer's opinion there is hardly sufficient recognition of the great fact that will to be efficient must be *directed*. Reason must at least sit on the right hand of the throne.

We heartily commend the book to a wide constituency.

Is Christianity Practicable? By William Adams Brown. New York: Scribner, 1916. Pp. xiv+246. \$1.25.

The title of this book raises a momentous question. In plain view of the present world-condition after two thousand years is the religion on which we have depended as final really practicable? The question cannot be dodged, but Dr. Brown does not wish to dodge it. With perfect composure he faces it squarely. In the first place and the last place he insists that in the large and true sense it *has never been tried*. It has never had a chance.

He makes a very important distinction at the beginning. Hitherto Christianity has been